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THE LAW OF SOUL-GROWTH.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—HEB. v., 14.

The part of this text from which I shall speak, is: "Those who by reason of use have their senses exercised to discern both good and evil." This is a special application of that principle on which we may, I think, now say, The world was created, and the race introduced upon it. It is a very quiet and special application of a principle that lies at the foundation of human economy, as designed and conducted by the Almighty.

You will observe that in the context the reproach is not that they have disobeyed their instructors, that they have fallen into evil habits, that they are slack in bounty or benevolence; it is of duties ordinarily neglected, or ordinary wrongs committed. The point of exception and rebuke is that they have not grown more; that they were brought into the name of Christ, that they were gathered into Christian fellowship, and that there they were like so many little babies crying in the nursery, every one wanting his cradle, every one wanting a nurse to rock him and feed him, and no one wanting to take care of himself. "You are all babes. You need yet to be fed with milk." That is the idea.

Individuality of conscience; the power of judging what is right and what is wrong; the manly duty of taking care of yourself, which is reprobated, often, as a dangerous thing

SUNDAY MORNING, April 18, 1875. LESSON: Heb. v. HYMNS (Plymouth Collection): Nos. 286, 741, 660.

—this is enjoined here as the very ideal of the Christian life; and that kind of supine submission to authority, that young-robin habit of opening the mouth and letting the parents put in whatever they think best, and swallowing whatever goes in,—that state in which one is passive and receptive, and wants to conform to usage and institution, and to have no trouble, and to be a babe, lapped, bosomed, fed, dandled, taken care of, a babe still;—that is rebuked.

The Protestant idea of the sovereignty of the individual conscience is recognized. The hierarchic idea of the submission of men's consciences, or of the individual conscience, is condemned; and it is in connection with this that the apostle speaks of men as, by reason of development or of education, having their senses—that is, their faculties—so unfolded that they (*they*, not other people) can discern and discriminate, in all the infinite perplexities of life, and the ten thousand new cases which are coming up, what is right, and what is wrong, and act accordingly.

Now, elsewhere, we have abundant exhortation in the word of God to growth.

"Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." "Grow up into Him in all things."

Being built up, tier by tier—that is the hidden meaning—the meaning now hidden by the common use of the word "edify," which signifies *build*.

All these elements of various figures and words, all these stages of growth, are abundantly recognized; but here it is the *method* of growing that is recognized. It is the use of our faculties for ourselves, so that they become interpretative of law and truth: not so that they are able to accept the interpretations of others—though that is permissible; but so that they shall have legislative power in themselves, and so that every Christian man shall be gradually brought to that state in which, in higher and higher spheres of duty, he shall know what is right and what is wrong, and help himself. It is the recognition of the method of God by which he is endeavoring to prepare men, and each man, to be a sovereign over the kingdom within. More glorious and more important than any kingdom that Cæsar ever reigned over, is that

kingdom which the poorest man carries in his own bosom; and the whole training of God is to prepare each man to be a thinker, a man of will, a man of choice, a man of function, for himself.

Not that we ever shall escape the need of help on the earth, from above, from beneath, and from every side; but the ideal toward which we are pressing, and which we shall recognize in the hereafter, is that ideal to which each man is competent in himself.

The difference between a man and a machine—did you ever think what it was? A machine lasts a great deal longer than most men do, and works a great deal cheaper. One machine will do a hundred men's work, and will do it a great deal better than they would do it. One machine for making cloth clothes more poor people than a hundred men could, weaving by hand. But after all, though a machine may turn out better shoes and better boots, better buttons, better hats, and better cloth, than men, yet the poorest man that drudges in the penitentiary is of more worth than an infinite number of such machines—and by virtue of what? By virtue of the power of thinking. The fact that the machine stands there absolutely unable to think, is an evidence of its inferiority. It is hard to persuade myself that some machines do not think; but I know that it is so. When I see one of Hoe's master presses, with the latest improvements, taking the paper, and wetting it, and printing it on both sides, and with nimble fingers drawing it this way and that way, and turning it over, and folding it, and throwing it into the box, five or ten thousand an hour, ready to send off by mail (a work which twenty men could not do in that time, but which this stone-blind machine does with ease), it seems hard to believe that somewhere or other that thing does not think. I have seen the power looms at Lowell and at Lawrence doing their work; and I could hardly dismiss from myself the feeling that they had intelligence; and I remember that, the first time I saw them, with Mr. Bigelow, the inventor, I said, "This machine ought to vote"—which is the American's way of expressing intelligence. And yet, after all, there is nothing but iron and wood in those machines; there is no

thought in them; there is no education that will ever put into them any marrow, or any brain, or any susceptibility. There they stand, just the same for a hundred years, doing grand work—better work than men do; and what is the reason that the poorest emigrant that has just come over, uncombed, unhoused, undressed, is worth a thousand such machines, except that God made him with a nature that thinks? He has thought, and he is a child of God. But he is pushed this way by cold, that way by heat, and the other way by hunger; he is made to do a hundred things, acted upon by ten thousand influences: and yet, poor, mean and vulgar as he is, there is coiled up at the center of his being a susceptibility out of which, in the way of life, can be brought the power of thinking and of choosing. In other words, there is an interior power which dominates over the exterior, and makes him the master of his body, and the master of his circumstances. That is the reason why the man is worth more than the machine: not to the market, necessarily; not to the store; not to the shop; not to the warehouse; but, judged in the higher court of the value of humanity itself, the poorest and most ignorant man is better than a machine, and is better by virtue of the fact that he has the power to think, to choose and to act.

This principle rises in its sphere from the lowest forms of creation to the very highest—namely, from the lowest power in animals to the self-determining power in man.

Look at inorganic matter. What is it? It is that which has no power except to receive impressions. It can contribute nothing as of itself. What is the first step above inorganic matter? It is organized matter, even in the vegetable kingdom. It is that which not only is able to receive dominant influences, but begins to exert some influence. If there be any conscious power in the vegetable kingdom, it is the barest, the merest suggestion. But, the moment we have come to what is called the animal creation, we find this self-element more marked—we find a power which is different from all its environments, and which enables it to act out of its central self in various ways. That power begins to be disclosed; and it is along the line of this disclosure

that the development of the lower animal stands toward the higher.

"This manifestation," men say, "is due to the augmentation of the nervous system." They say that where self-power rises in the scale to a higher sphere, it does so because the nervous system is the organization by which this power is developed in the individual, and by which he becomes a thinker, a chooser and an actor, from reasons that are in himself.

And when you rise to the human family, you find that they extend vastly above the highest of the animals beneath them, by virtue of their susceptibility to increase this power. It may be some quality, some generic character, as in the highest animals below man; but the susceptibility of development varies to such an extent as that there is a gulf between the highest animal and the lowest human being—a gulf apparently impassable to investigation. There are a great many chasms to be bridged; but this seems to be a chasm that never will be bridged.

The sphere, then, in which the inward force of conscious being controls the outward is very small; but it augments. It is sometimes said that man is the creature of his circumstances; that his climate enforces his occupation and his domesticity,—that in warm climates he lives out of doors, and the family is therefore diffused; but that in cold climates, for the greater number of the months of the year, he is indoors, and the family is huddled together, and that the bringing them together in household relations develops qualities which are not developed in the torrid zones. "What a man eats," Mr. Buckle says, "develops his disposition;" and he goes on to say that a man's outward circumstances determine his inward nature.

Now, no man will dispute that circumstances act powerfully on men as movers and motives; but the peculiarity of man is this: that outward motives are so much food, as it were, to the rational and moral nature that he has within him; and that he digests these outward motives or influences, so that, after all, while they start him, he determines in the last result. Physically, a man can be pushed, whether he

will or not; he can be lifted or lowered: but in that sphere where a man is himself, it may be that the suggestion of this, that, or the other course of conduct, or that the first impulse toward it, may come from without; but there is nothing from without which has not to pass through the mill, or, I might say, through the stomach, and this, only when digested, becomes his will, by virtue of his moral sensibility or social reason; so that, although a man is the creature of circumstances, circumstances become the servants of men. If a man be feeble, then he is very much bound by circumstances; but if he is strong, he grinds up circumstances. Heat and cold, time and labor, necessities, conflicting wills, all sorts of outward influences, come in and report themselves; and he legislates among them, and determines the line of conduct by that which, to him, in his selfness, seems best and right.

There is, or there ought to be, no conflict with the schools that say that a man is a creature of circumstances. He is so, because he is the creature of himself; and it is the selfness in him that makes use of these circumstances. We are influenced from without; and the without is influenced from the within. There are thousands of men who are too feeble to make much use of the suggestion of circumstances, and they are going down like dead leaves on a stream; but there are thousands of men who work out their prosperity, not along the line of circumstances, but right in the face and teeth of them, and who out of poverty gather abundance, and out of opposition gain victories, and out of despondency extract courage, and out of daunting fears build hope, and maintain themselves, and thrive where other men are destroyed. It is the magnitude of self-power in them which makes them superior to their fellows; and we call them leaders, and generals, and men of genius, and what not, according to circumstances. These indicate to us, according to the universal impression, that the line of ascent from the lower to the higher form of manhood is that line of ascent by which a man, whatever may be the institutions that surround him, whatever may be the instruction which he has received, whatever may be the external environments and influences

which bear in upon him, as these things report to his inward consciousness, subjects them to his legislating will. Manhood runs in that direction.

So, then, manhood does not consist, as many people not unnaturally and yet incorrectly have supposed, in perfectness. There are a great many who think that if a man only does not do any wrong, and does do just those things which his sphere demands of him, he is a perfect man.

Now, you take an ivory ball, and put it on a lathe, and with suitable tools and skill you may turn it out perfectly round—the billiardist's delight. When you have it finished, and hold it up, is it not perfect? Just as perfect as some men are; it is round and smooth, and runs just alike in one way and another. There is nothing in it, and nothing of it, except the impact which you give it. You never saw four billiard balls playing all alone by themselves, and laughing in their sport. They never stir except at the end of the cue. There are many men who are not much better than ivory balls. Harmless and round are they. They are called perfect folks because they move with equal facility in any direction. They are not much in themselves, but they run easy and smooth. There is no mischief in them, and they are not of much service. They neither flash nor fire up. Why, one man, oftentimes, who has fury in him, is worth a hundred men who have nothing in them.

Perfectness does not mean absence of thought. It does not mean merely that men can perform the common and instructed duties of life. The ideal perfection runs through these, and takes them on the way. "Thou shalt not," is recognized; and "Thou shalt," in the easiest sphere, is recognized; but perfectness runs on beyond. You have not spelled out *man* until you have come to the conception of him who not only avoids known evil and performs known good, but is all the time prospecting, thinking, and working out larger endeavor, broader conception, finer justice, sweeter love, purer friendship, nobler honor, in every direction radiating and bringing into himself from this activity thinking power, increment of every nobility—a manhood larger than he had before. And it is this on-going power which dis-

tinguishes between the real man, the ideal man, and the common, the effete, stagnant, supine man—the machine man.

This development, then, of the individual reason and of the individual moral sense, so that it is in conformity to law, from himself, from his own choice and not from external influences—this is the line of manhood, and it is right in that line which the apostle thought and believed, when he said, "You are babes, because you do not do anything except what you have been told. If you were men, you would think for yourselves, and would not everlastingly have to be fed with catechism—that is, with milk—but would go on with larger liberties to right thinking, and from right thinking to right living." It is growth; not growth merely by aggregation, but growth in capacity and versatility of thought, in legislative power, in all the infinite variations which belong to the immortal spirit. It is the tendency to go on and complete one's being to the full, that he may be worthy to be called a son of God. This is the divine, and therefore the apostolic, idea.

You will take notice that this is the difference, really, between barbaric kingdoms and civilized kingdoms. In other words, putting it in a more general form, a barbaric empire is an organization of physical force, or the lower elements of mind-power; while a civilized kingdom is the organization of mind-force, with a larger infusion of the moral and æsthetic elements in it. In other words, barbarism represents man not yet competent to take care of his own affairs, and therefore impressed by law, and dominated by authority; but civilization represents the power of self-government. It is, in other words, being fitted for enfranchisement. When a man has the power of balancing himself, faculty by faculty, so as to develop into a larger and better man, we call him civilized. And, among those who are civilized, there are the high and the low.

Now, a man is not necessarily high because he has fine clothes; nor is he necessarily low because he has poor, coarse and ragged clothes; and yet, there are the high and the low. Everybody recognizes the fact.

It is said: "All men are equal." They are not equal.

Their eyes are not equal, and their ears are not alike. Some men are better-eyed than others. Some men have better hearing than others. Taste is not the same in all. Some men are far more exquisite in the organization of the palate than others. Men are not alike as thinkers, and they can not all be driven up to the same point in the matter of thinking. That is, quality is determinable by the relative amount of the higher nature that is in men. When men are "men in Christ Jesus," to use the Scriptural phrase; in other words, when that part of them which is essentially divine, and which is susceptible, therefore, to the breath of God in the universe—when that part is in the ascendancy in a man, then we say that he is higher than others; and when men live in their lower inclinations, in their physical wants and supplies, or in simply material pursuits, we say that they are low.

Therefore it is that the legislator, in the ideal, whatever he may be in the concrete, is higher than the citizen who merely obeys laws. Therefore it is that the ruler is supposed to be more than the ruled. He that has the least of the nobler qualities of man belongs to the low class. He that acts by the selfish and the mean sentiments is vulgar. On the other hand, he that has the most of reason, of moral sense, and of affection in him, belongs to the high class, whether he follows the plow, or works at the loom, or mans the ship, or labors in the street. Whatever he does, he is a nobleman that is a *noble man*. And these designations in society are simply the rude recognitions of that great principle on which creation seems to have been based, and which is indicated by the individual, by the development of society, and by all the elements of barbarism and civilization. Everywhere it is marked out that man was made to be a creature who should come to himself by a vigorous use of his reason and of his moral sentiments, so that "by reason of use" he might be able to discern what is good and what is bad, what is right and what is wrong, what is high and what is low, what is generous and what is selfish, what is mean and what is praiseworthy. The man who has in himself that celestial machinery, or that machinery of the soul and mind,

which works out the noblest fabrics—he is the man whom the Scripture contemplates, and toward whose standard, by every appeal and by every motive, providence and grace are trying to drive us up.

Now, from this statement of principles we shall be able to deduce a great many instructive conclusions, and answer a great many puzzling questions.

There comes a turning point in the life of every well-born child—and a well-born child is a child that has a good father and mother, whose fathers and mothers were also good, their fathers and mothers likewise having been good. In other words, there comes a turning point in the life of every child that has not only the absolute gift of birth, but that has that thoroughbred element which belongs to an inheritance, through successive generations, of good qualities. The pre-eminent truth recognized four thousand years ago in the Old Testament, but almost forgotten in mediæval Christianity, is, that a child is brought up, in the earliest periods, to do that which is right and avoid that which is wrong, and that he does it mechanically—purely so; but you must have rules for him because he is a child, and has not had his "senses exercised by reason of use," so that he can discern what is right and what is wrong.

At first, the child picks out the biggest orange. It is the first stage that always wants the biggest and the best; but it is the secondary stage that associates the wanting of the biggest and the best with the conception of selfishness, and that learns that selfishness itself is mean. This latter is artificial, inbred, or *on*bred, knowledge. Step by step, the child takes on a knowledge of right and wrong in the qualities of material things, in his intercourse with his little fellows, in obedience to the laws of the family, and in his relations to society in obedience to society laws. This knowledge is artificial in the sense that he has to learn it, and to learn it by the application and unfolding of the inward powers which God has given him.

Now, as this process goes on, the child comes to learn something about religion; and, in learning about religion, he too often makes the mistake of confounding the instruments

of religion with religion itself. The child is brought up to go to church. He is brought up to understand that Sunday is the Lord's day, and that it is a sacred day. He has no particular idea of what sacredness means. To his mind, it is associated mostly with negatives. He is told that he must not do certain things on the Sabbath, "Do not whistle; do not play; do not make a noise; do not be a trouble to Pa and Ma, because they have so many children and so much to do," —those are the injunctions which they receive. They are impressed that Sunday is a sacred day.

Then, the child is taught that there are other churches, and is told not to go to them. "That is the Church of the Seven Hills: don't go near that. O my son! abhor her of the scarlet"; and the child comes to have an orthodox dread of the Pope. Many men might be called Christians on the ground that they hate the Pope so. And then, there is the eldest daughter of Rome—the Episcopal Church, which some men regard as almost identical with the Church of Rome; and people say, "I would not belong to a Church which grinds out religion day by day as music is ground out on a hand-organ. I was brought up to believe in the Westminster Confession, in the Five Points of Calvinism, in Election, in Reprobation, and in Fore-ordination. There is sound meat in my system." And the child goes on in that way. He cannot very well help it. It is natural for a crude and undeveloped child to take that which is given to him.

But there comes a period when the child reads other books than those which have been allowed in his father's house. When he goes to college, he gets hold of the writings of the French school of philosophers, of the English school of philosophers, and of modern philosophers; and he finds that there are other men in the world besides ministers, and other systems besides those which were crammed down him when he was a boy. There comes a point of time where the child begins to break loose from old restraints; and that point is one of the most salutary, as well as one of the most dangerous, that a young man can have to encounter.

Now, if, when he begins to think for himself, and gives sign of that labor-throe which means the birth of man (and

no man is born till he is able to think and determine some things for himself); if the parents, when they see that the child is beginning to reflect, are alarmed, and lament, and say, "He is leaving the ways of his fathers; he is departing from the good old sound paths; he is going to leave the Church in which he was brought up"; if they are full of distress, and flutter about the new-born thinker, the mother praying foolish prayers, and the father wringing his hands foolishly—then matters will not be helped. But if, on the other hand, they say to the child, "Think on, think on, my boy; you have got to do it sooner or later; do not be afraid to think; and not only think, but read; but do not read further than you can understand; for remember that you are going out of a state of crudeness into a state of maturity, that you are going out of a state in which you are a recipient into a state in which you are to be a thinker and an actor"—how much wiser that is! In every pastor's congregation there should be (and there will be if he is active and does his duty, and stimulates thought in his people) persons who would come to him and say, for instance, "You have taught me to think; and I have thought, and the result of my thinking is that I am going to the Swedenborgians." A sensible reply of the minister would be, under such circumstances, "Well, go. That is right. And stay, if you like it and want to stay; but if you do not like it, and want to come back, come back. Do not think that manhood requires you to be just what you were taught to be in your youth. You are not to be held blindly to the regulations of any church. Think for yourself: do not let others think for you." A man comes to me and says, "I think that the views which I held of the divinity of Christ in my youth were not correct; and I cannot hold them now." "Well," I say to him, "take Christ as a Person, take him by love, take him by faith, hold on to him by the inward power that is in you, copy him in your life and example,—and the question of his rank he will take care of himself. He is not jealous of that. He is jealous of Christ *in you*, but he is not jealous of your thought of Christ in heaven."

Moreover, I say to every man who seems to be going away from the views which I hold (for I very firmly hold to the absolute divinity of the Lord Jesus Christ); I say to every man that I find varying from my belief, "Good by. Let me hear from you often. If you get stuck, come to me and I will help you the best way I can. If you follow Christ by the inward man, I am not afraid but that you will come back to right views concerning him. He is an influence, and he who takes the influence, takes the Person, in all that is takable."

And so, if my oldest son, or any one of my boys, should come to me and say, "Father, I cannot stand the twistings and turnings of the old Protestant faith any longer; I do not agree with your views; the idea of one church —a church that has gone down through all the ages—is sublime to me; I believe that is the church of God; and I must go into it"—if one of my boys should come to me and say that, I should offer him any help that I could give him; but, if I could not help him, rather than attempt to hold him back from being a thinker and a reasoner, I would take him by the hand, and go with him to the nearest priest that I thought to be a man of God, and would say, "I commit my son to you: not that I believe in the system which you administer; but I think there is enough of good in it to bring my boy to heaven; and I will discuss the differences when you and I get there." For, more than this dogma or that dogma, more than this rule or that rule, more than this expedient or that expedient, is the living man, and that which makes a *man* of a man; and to augment him you must augment him in reason, in variety, in power, in scope, in comprehension, in intention. And the moral nature, which discerns sensitively things that are above, things that are unimpeded by that which is physical, things that are called poetry; things that have to do with emotion, things that give susceptibility to that which is right and wrong, things that develop the social sense, the intellectual sense, the divine, or God sense—this is that which is the most important in a man; and everything which is less than that is instrumental and subordinate. You may use everything on

God's earth which will make a nobler man of you, and you may throw away anything on God's earth that stands in the way of making a nobler man of you; for these are all instruments.

Why, what are tools in the hands of a sculptor? What if there should be a quarrel in Rome and Florence between studio and studio? One gets flesh-like tints on his marble by this manner of working, and another by that. One says, "That is not orthodox, but this is." One says, "I get mine by rubbing so," and the other says, "I get mine by doing so." What is the art of "handling," as they say? It is not without importance to the individual person; but the effect is all that the handling is good for.

And so with all church organizations, all creeds, all days, all observances. They are every one of them subservient to this single end—a perfect man in Christ Jesus. That must dominate everything.

Now, if this be true, you will observe another matter—namely, the light which it throws on the principle of teaching and government in the school and in the household. It is far more important that the child should understand the principle of arithmetic than that he should be a perfect Babbage calculating machine. One daisy is better than a load of hay, to a botanist. One living thing, exercising its own functions, is better than a thousand dead things that are moved here and there, tossed to and fro with the fork by the right hand of the laborer, and that are in themselves nothing but recipients of influence.

Bring up your children from the beginning with the understanding that what you forbid them you forbid them on the way towards giving them permission to do what they have a mind to; and that what you enjoin on them is only a part of that training by which you permit them to do or not to do the things that you enjoin. What are rules and regulations? They are appliances and appurtenances in the education of the weak; and, as long as a man is weak, he must have these outside supports. But they are not to keep him weak. They are to help him over his weakness.

Now, in the family, government is, I will not say oftener

than otherwise, ruinous—that would be extravagant; but I have seen many a child wrecked because the parents did not understand the philosophy of governing; because they did not know how to teach the child to behave without being governed. You know the proverb of the Greeks, that "ministers' sons are the devil's grandsons." It is often said that ministers' and deacons' children go to the bad. The facts, certainly in New England and America, belie that allegation. Ministers' sons make the best of lawyers, the best of financiers, the best of business men; and you would be astonished to know how many successful business men in New York just escaped being ministers. Because they were ministers' sons, they were trained in those elements of high moral character which are essential to stability in any calling. Daniel Webster, if he had had more balance of mind, would have been the grandest man of his time; but he was defective at the core, because he lacked the governing sense of morality. Ministers' and deacons' families are conspicuous, and men watch them and talk about them, when a young man belonging to them runs off into dissipation or infidelity; but, if you make a calculation, you will find that, on an average, such cases occur less frequently in the families of ministers and deacons than in others. And yet, there is such a thing as making moral government in the family too stringent.

If you take a violin that is out of tune, and screw it up to concert pitch, it performs well; but if, after bringing it to concert pitch, you carry it up four or five notes higher, and then undertake to play on it, snap go the strings here and there, because you have screwed it up too tight.

Now, in the family, you must not screw your government up too tight. If you do, how is the child going to learn to govern himself? If, the first thing in the morning, you say, "My dear, you must put on your shoes first, you know;" "My dear, this is what you must put on next," that will do for a few days. When the wonderful transformation comes from the little frock to pantaloons, the child needs some directions that he may know how to dress himself; but, after a day or two, when he has learned to do it, he ought to be

left to do it himself. But take a model child, in a model family, with a model father and mother; and hear him say, when he gets to be twenty-one, "I never have combed my hair once in my life: my ma does it for me"! What is he worth? Teach your children, as quick as you can, to do for themselves, so far as it is in their power, the things that they need to have done. A boy, in our day, has to learn to go out into life; but how is he going to learn it, if you shut him up in your door-yard till he is fifteen years of age? It is said, "If we let him go out, he will meet bad company." Well, he must meet bad company; and the way to educate him to meet them is, to let him go out. It is better that he should go out. You may go, too, if you wish, only do not let him know it. It is not necessary that you should leave him without vigilance; but it is necessary that you should throw him more or less upon his own responsibility. I would rather have my child make a mistake which would prevent his making a hundred others, than have him make no mistake, and afterwards fall into five thousand. It is drill, education, that children need. Put responsibility on them as early and as much as you can. A child should be trained to undertake things which require independence and self-reliance. A man says: "My son, I want you to go to Chicago. Here are these collections to be made. When you reach there, apply to such a lawyer (for, when you want anything right and honest, go to a good lawyer). Here is money for your journey. This is the route. Now, go." I used to feel, when I went on errands, on a horse, into a neighboring town, that I was the biggest boy in the county. I felt that I was out for myself. I had been trusted; and it was like wine to those who are stimulated by wine. Send a boy on an errand, and tell him to take care of himself, and mention something of the dangers that he will encounter, and say, "You will understand them, use your own head. Never ask questions when you can get the information you want without; but never fail to learn a thing which it is desirable to know by being too proud to ask. Ask question upon question if it is necessary; but be not too lazy to work and learn what you can without questioning. I

shall expect you back at such a time; but it may take you a few hours more, or a few hours less, and I trust you. Go." Well, you are making that boy a man—the average boy, I mean. Now and then, you will come across a person who has a wheel broken in him, and who needs an institution around him all his life long; but such cases are exceptional. Ordinary human nature, you must trust; so as to enable it to learn to go without danger anywhere.

In the family, there is much that you can early put upon your children to strengthen them in those qualities which go to make true manhood. Put responsibility on them. Train them to use their understanding. Make them wise by reason of the exercise of their faculty of wisdom.

And that which you do in the lower sphere in that regard you may do also in the higher. Teach your children; but always do it with reason. Your teaching may find a frail receptacle, but do the best you can under the circumstances. Teach your children what is the highest conception of religion; but do not insist that they shall come to it by precisely the same path that you do. You may be a dry dialectician; and the royal road to Jerusalem to you may be a plain, graveled, macadamized road; and you may say, "I do not believe in any other way:" but if your child comes flying through the air, being a poet, filled with fancy, do not say, "That is not going to Jerusalem," because he does not go as you do. Let every one come according to the faculty which God has given him—some by intellection, and some by poetry, imagination or fancy. Let all come freely, whether they incline to come in your way or in some other way. Then the sum of their manhood will be increased, and they will be more worthy to go in when they get there. It is more important that they should go than that they should adopt any particular way of going.

Some men attempt to go to heaven as a package of jewels comes to my house, tied up in paper, labelled, and shut up in a box, started in the shop, and brought by safe hands and delivered to me. Not so come the birds to my garden; not so come the visitors of spring to my Peekskill home, where they know they will have protection, some creeping, some

crawling, and some flying, each in his own way. They are all welcome.

And in the new Jerusalem it is the same. The call from thence to every one is, "Come to manhood—that manhood which allies you to Jesus Christ, and that manhood which, through him, allies you to the universe; come by your own emotion; come by your choice; come by your intelligence; come by your taste; come not only by your reasoning power, but through your social and civic and moral relations of every kind. Come—that is the great thing: come, and be a man in Christ Jesus."

I will add only one of the many suggestions which I had in my mind—the relation of this thought to the future. I want to read a word or two from one of the noblest thinkers of his age—one who played to the Jews in religion the part which Moses played to them in civic life. Moses took them out of captivity through the wilderness into the promised land. Paul took them out of the fetters and constrictions of Judaism, and led them into the large liberty of Jesus Christ. He [Paul] was a man that had visions, that dreamed dreams, that had prophetic instincts; and you will recall that he was caught up into the seventh heaven, where he saw things which it was not possible for a man to express in human language. You will remember, also, that he used to hear angel voices, and men calling, "Come over to Macedonia and help us." He heard a voice in the night, and on the sea, and in the storm, saying, "Fear not, Paul: no harm shall befall thee." The voice dropped down out of the heavens into his mind; and it has never ceased to drop down out of the heavens into the minds of godly men.

And thinking of this man—the largest and most glowing of the teachers of the New Testament—do you say, "I wish I could ask Paul how we are going to be in the other life"? Do you wish you could say to him, "You have been talking about growing in manhood: now tell us what manhood will be in heaven"? Then listen to Paul, who was like a little child, standing on the very threshold of the heavenly land, and looking in. Hear him as he turns around, and says to all the world, through every age, "I do not know

what heaven is; I do not know how we shall be when we are there: I know what it is to be a man in Christ Jesus; I know, or I can imagine, what will be the joy on my part when I meet him;" and he says, speaking of those whom he loved, and who were dying, "Christ that rose from the dead will bring us up and present us together before the throne"—maintaining the idea of unity in social life, after our transfer to the other world. And hear him say, "We know partially; we teach partially; but when that which is perfect is come, then that which is partial shall be done away. When I was a child, I talked like a child, I understood as a child; I thought just as a child does; but when I became a man, I had such a large view of those things that I put away my childish thoughts. They were the mere germ-forms of that which I have now so much larger." "In this life," says Paul, "we see God and heaven and eternity dimly, through a glass; but then, when we shall have gone up, we shall see face to face. Now I know only in fragments and parts; but then shall I know as I am known. As the rounded thought of God takes in all truth, and enters me in my entirety, so, when I stand in that exalted sphere, I shall know fully and completely. Therefore that which I know upon earth, and which pertains to earth, I am prepared to leave behind; but that which I have received on earth, but which pertains to heaven, will abide."

Now, there are three things which are neither partial, nor fragmentary, nor transient, nor relative to time; there are three things which do not stand in the order of human development; there are three things which have on them the stamp of eternity, and which we shall find on the other side, just as we find them on this. What are these three things?

"Now abideth faith, hope, love."

Radiant, of noble stature, and prince-like, Love leads the other two. We cannot tell what this development is in the interior manhood of which we have been speaking, and which is the great center of the divine providence and grace; we cannot tell precisely what the portraiture of it is in the other life; but we know that that which is the highest and most transcendent here, is surely going to be there. For

all the rest, we are like children thinking about manhood; but, when you come to join the heavenly host, you will have lost nothing, and you will have found a thousand times more than it ever entered into your heart to conceive.

Do you say, "Give me back my babe, just as it was when it parted from me"? No, no; your babe died an unground diamond, and God shall give it to you, flashing light from a thousand facets. Do you say, "Give me back my companion as she left me"? No; without a flaw or an imperfection she shall come to you again, and be yours.

It does not appear now; here no man can know: but of this one thing you may be assured—that that which has gone before, and which awaits you in the sphere above, will be better, a thousand-fold better, than your utmost flights of fancy or your heart's desire could imagine.

PRAYER BEFORE THE SERMON.

We thank thee, our heavenly Father, that we were born in a time when we can draw near to thee with so few helps, moved so much by our own inward desire. With very long knowledge, the world has at last brought forth generations of those who need but little of instrument, and but little of mediation between the spirit and the flesh, and of interpretation therein. We rejoice that those things which of old were learned only in the tabernacle and in the temple belong now to every household; and that all those thoughts by which thy servants of old were led in the narrow way are now known by little children; and that thou art nearer to the world than thou wert thousands of years ago—nearer to every one; and that thou hast awakened that love which makes kings and priests in the souls of men; and that thou art thyself, now, become sufficient to men in their thought and in their feeling; and we rejoice that by power of faith, by insight, and by the recognition of that which is invisible, thou art giving power to thousands to overcome the visible, and to reign over it, and to rule within it. We thank thee for this growth of the knowledge and of the power within. We thank thee for the elevation which now may be reached, not by the chosen few alone, but which is offered to, and is becoming the property of the great mass of those that are reared under the gospel. And we rejoice—we do vehemently rejoice, and evermore—in beholding thus the spread of thy Kingdom. It is descending from heaven. The new heavens and the new earth are coming together. Therein dwelleth righteousness; and we rejoice in it.

And we pray now, that thou wilt grant unto us wisdom according to the times in which we live. May we not be scorners of those that have gone before. May we not be so proud or conceited as to forget the gratitude which is due to those who groped that we might walk without groping; who cleared those ways by which we now travel more broadly and easily than they did. And yet, grant that we may be delivered from that indolence and worship of men and of things, which shall incline us to sit still as if all were accomplished. May we behold that which lies yet before for ourselves and for those who are to come after us, and for the honor of thy dear name, by whom all things are named in heaven and on earth. May we strive to build better, to purify ourselves, and to work up more precious materials.

Grant that thy kingdom may suffer no diminution in our hands. Grant that the ministration of thy Spirit may be powerful in us to create energy, and zeal, and a truer conception of God and of his purpose among men. And we beseech of thee that we may know what is the power of Christlikeness. We beseech of thee that we may wake up from the guilty dream of men that their power lies in their strength of body, in their skill of hand, or in that which is fleshly and material and secular; and may we discern our true power to lie in those things in which we are like thee. And so, while yet all around about in the low and dark places of the earth the animal rages, may there be more and more peace, more and

more consecrated realms where the pure spirit rules, where weakness is strength, where self-renunciation is aggrandizement, where humility is honor, and where going down is ascending toward the throne and the crown. And we beseech of thee that in this spirit we may discern a finer wisdom in human beings, and better justice than men practice. May there grow out of the increasing number of those who live by the spirit inwardly a better administration, better institutions, a larger manhood, a nobler generosity, and a purer affection; and may all our lives pass into a higher sphere, so that while we are in the world we may live above it, in the things in which it is yet mean and poor and deceitful in its imperfections.

We beseech of thee that thou wilt draw near to us this morning, since we are in thy very presence, and in this place which has been consecrated by years of experience. Draw near to each one severally, and manifest thyself to each, that he may believe that he is thought of, and that his name is cherished by thee, and that no one on earth loves him as does the Saviour in heaven.

May each one be free, and open his heart, and cast out care, and fear, and restraint, and awe. May we have the sweet familiarity of love, that we may come boldly, and look thee in the face, and smile to thy smile, and rejoice in thy complacency. May we not be afraid to call ourselves the sons of God,—not from what we are, but from what we are to be made, and are beginning to be. Grant that we may have such a sense of thy fullness, and of thy grace, and of thy super-eminent power and work in us and on us, and in everything which we do and are that is right, that we may no longer think of thee as of ourselves, but as of God, and so rejoice in every victory, and in everything in which we are consciously better, as the work of the hand of our Maker. We pray that we may have this sacred access to thee as a comfort for all trial; as an illumination for all darkness; as a guidance in all our perplexities; as a strength in all our weakness; as a stability and rest when we are weary or are unstable.

We beseech of thee that thou wilt grant especially this morning to those that need it, consciously, sustaining grace under very great burdens. O thou that hast all might, and from whom is breathed all heroism and all endurance, sustain those who this morning look up to thee, conscious of their utter inability to sustain themselves by reason of care; by reason of long-continued trials unrelieved; by reason of hope deferred, which maketh the heart sick; by reason of temptation; by reason of facility in following whatever temptations present themselves, with oft recoveries, and tears, and repentance, and yet with continuous falling again. Sustain all those who look up to thee, and whose heart, if it dared, would plead with thee.

Have mercy upon those who cannot carry themselves. Thou that dost carry the lambs in thine arms, wilt thou not take in those who are torn by the wolf, and are bleeding and unable to go back to the fold? Wilt thou not go after them, and bear them gently, and restore them to safety, to the honor and glory of thine own great goodness?

We beseech of thee that those who sit in darkness mourning, from whom light is taken, and whose staff is broken, may have ministered to them the consolation of thy Spirit. Grant, we pray thee, that though the world is less to them by reason of those who have gone or fallen, it may be more to them by reason of the God who shall be revealed to them in their darkness and distress.

Oh, teach us all to sing songs at midnight in the prison, that by the mighty power of God our psalms and our prayers may break down prison walls, and bring us forth into liberty again. May we suffer because we belong to the Sufferer. May we be patient because we belong to him that endureth forever. May we rejoice at last, and may we learn to rejoice in infirmities, in temptations and in trials, knowing that if we suffer with him we shall also reign with him. Grant that we may reign with him, though we go through the sea and through the desert. Though we suffer never so much, what shall it matter? When thou shalt appear with all thine angels, and when thy throne, glorious for eternity, shall bear thee toward us, and when we shall be called before all the universe thine own, and shall sit with thee on thy throne, then what to us shall be the memory of all the trouble, of all the tears, and of all the heartache that we have undergone?

And why not give to us now, dear Lord, beforehand, the consciousness of thy victory, that we may take it now, in the steep way and in the rugged path, and help ourselves toward that final joy by the faith of it? Help us, then, to live by faith and not by sight. May we discern in the days that go by, not what other men discern, but what God means and his writing. And so may we grow strong by everything—by joy and by sorrow, by peace and by tumult. Grant that everywhere and at all times we may believe that all things shall work together for good to them that love thee.

We pray for all our brethren in every denomination. We pray for those who have less truth; and grant, we pray thee, that that truth which they have may be a leaven that shall increase more and more the power that is working in them, till the whole lump is leavened. We pray that those things which divide thy servants from each other, that those walls of partition which selfishness and ignorance have builded up between one and another, may be taken down. We pray that there may be more trust, more patience, and more willingness in all, that each may have the liberty wherewith God inspires his conscience. Grant that there may be more helpfulness, more common labor, that we may not be pulling down each other's work, and thinking that we are doing God service. Oh, redeem thy people from the thrall of pride, from all envy and jealousy, and fill them with that spirit of love which shall bring summer to thy church universal.

Hear us in these our petitions, answer us, and accept of us, not because we are worthy, but for thine own love's sake.

And to the Father, the Son and the Spirit shall be eternal praise. *Amen.*

PRAYER AFTER THE SERMON.

GRANT unto us, our heavenly Father, that faith in thee, that hope through thee, and that inspiration by thy divine accompanying Spirit, which shall be to us more than the sun is in summer to all the things that grow upon the earth; for we are not plants that have no will of their own, and thou art not a sun which is itself moved by other powers; thou art the self-existent God, and thou, by thy Spirit, art giving life everywhere, and to life some of those determining elements which are in thee. Grant, we beseech thee, that by thy dear Spirit we may grow into the fullness, and into an earnest and joyous and loving fulfillment, of that which is highest and best. May thy Word be a perpetual guide-board to us along the way; and may thy teachers be constant helpers, and be educators in those things which shall enable us to be teachers of others. And so may we go on unfolding, and rising in thought and in feeling, drawing after us in conduct from one degree of excellence to another, until our call is, Come up hither; and then, without a tear or a wish to stay—yea, with joy unspeakable and full of glory—may we rise to be with thee, O Blessed of our soul, Jesus, Mediator, Saviour, Lover, God.

And to the Father, the Son and the Spirit shall be praises evermore. *Amen.*

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